

for a moment consider. What is right, not what is popular, was the all important question with him, and on that line he fought it out and fought it out gloriously. He faced the question on the grounds of moral right and settled it then and there, once and forever.

It is a grand thing to meet duty as Daniel met it and to decide the questions of right and wrong as he decided them. When one is governed by principle rather than by custom or by policy, he never needs to ask what others will say or think, or how it will affect his favor with the officials and with the leaders of society. To be true to God it may be necessary to be different from other people, to stand alone and be laughed at and perhaps sneered at, but this need not keep us from being true. There is a beautiful lesson here for young people. When away from the sacredness of a saintly home, away from a mother's loving eye and a father's prayers and counsels, away from the holy influence of God's temple, to be true to God and to principle, and tho you may be called to suffer temporary persecution, the end will be glorious.

Using the Interval

The visitors at the chair factory were greatly interested in watching the busy operatives and the machines whose movements seemed more like human skill than mere mechanism. The workers, each intent on his particular task, paid no heed to each other, and scarcely bestowed a glance upon the strangers.

Suddenly the whirl and roar ceased; a belt or pulley somewhere had slipped or broken, and the room dropped into silence.

In a moment the workers had left their places and gathered in little groups, chattering with each other or ready to answer the questions of the visitors. It was but a brief intermission. In a few minutes the defective machinery was righted, and at the first buzzing sound every workman was back in his place.

"I wish we could learn to live in that way," said one of the visitors, thoughtfully. "Getting the pleasure of the intervals, I mean. We all are so intent on our plans, so sure that we cannot enjoy ourselves till our work is done, that we miss the bits of brightness and rest that are offered us every day. Half the pleasures that come to us come in the guise of interruptions, and we fret over the stopping of the machinery, as if we were responsible for it, and miss the sweetness we might find in the interval."

Ingersol's Eulogy on Whisky

"I send you some of the most wonderful whisky that ever drove the skeleton from the feast, or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the

lark, the dew of the night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect day. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

DOCTOR BUCKLEY'S REPLY

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as Arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause,' 'your eyes shall behold strange women,' and 'your heart shall utter perverse things.' Drink it deep, and you shall hear the voice of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for 'at last it biteth like a serpent, and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet I call myself your friend."

Our Young People

HOW THE WEAK BECOME STRONG

II Corinthians 12: 9, 10. Isaiah 41: 10; 58: 11.

Topic for Sunday, June 8

HOME READINGS

- M. June 2. Like rain, Ps. 72: 1-7
T. " 3. Like fire, Mal. 3: 1-6
W. " 4. Like sunshine, Mal. 4: 1-6
T. " 5. Like a shepherd, Isa. 40: 10-17
F. " 6. Strength from joy, Neh. 8: 9-12
S. " 7. Our Rock, Ps. 18: 1-6

The testimony of the feeling of weakness is one of the most common in our prayer meetings. The words are not mere repetition, but indicate a real experience in which we doubtless all share. It will therefore be with eagerness that we come to the topic which teaches us how the weak may become strong. Let us not then, be content in our weakness but "forgetting those things that are behind and reaching after the things that are before press toward the mark of the prize of our high calling in Christ Jesus."

SCRIPTURE HELP

- 1 Humility a source of strength, I Pet. 5: 5. Conceit or self-satisfaction prevents effort for better things, Prov. 26: 12, I Cor. 8: 2, Rev. 3: 17. Therefore, before we can appreciate God's help we must learn the insufficiency of our own, Mt. 18: 3.

Socrates used the illustration of the tall, stiff trees being broken before the storm while the humble, yielding grass is unharmed.

2 Weakness brings us to Him who is our strength, Ps. 119: 67, 71, Ps. 27: 13, John 15: 4. The strength of a tree comes not from the flowers but from the roots. Our strength lies not in our achievements but in our abiding in God.

3 God uses those who depend upon him, I Cor. 1: 27, Zech. 4: 6. Not Sampson but Samuel, not Goliath but David, not Apollo but Paul, were most used of God. Only when the electric car is connected with the current above has it power to move.

4 The strength God gives to us is to be used for others, Matt. 28: 19, 20, Acts 1: 8, II Cor. 1: 4-6, Heb. 12: 12, Rom. 15: 1. All eating and no exercise will soon land one in the grave. All earning and no giving will soon put one with Dives and the rich fool.

FOR THOUGHT AND DISCUSSION

- 1 Are there any so strong as not to need help?
- 2 Can we help others so well if we have not experienced their weakness?
- 3 How may we turn our mistakes into use for ourselves and others?
- 4 What means of strength has God given us? (Bible, church, prayer, etc.)
- 5 Ought we glory in our ignorance or slovenliness or peculiarities as such?
- 6 What did Paul mean by glorying in his infirmity? II Cor. 12: 5, 9.
- 7 How may we help those who are weak? Rom. 14: 1, Gal. 6: 1.
- 8 Need any one give up because they are weak?
- 9 What should be done for those who are incurably weak?
- 10 In what ways ought we be stronger?

C. F. YODER.

WHY TOTAL ABSTINENCE IS BEST

Rom. 14: 13-23

Topic Sunday June 15. (Temperance Meeting)

HOME READINGS

- Mon. June 9, Be sober, Tit. 2: 1-6.
Tues. " 10, Drunkards punished, Isa. 28: 1-7.
Wed. " 11, Weakening indulgence, Amos 6: 1-6.
Thur. " 12, Drunkenness and cruelty, Mt. 24: 48-51.
Fri. " 13, Drunkenness and heedlessness, Luke 21: 29-36.
Sat. " 14, No drunkards in heaven, Gal. 5: 19-26.

There are many who are opposed to drunkenness and yet will argue for the privilege of moderate drinking. I have known even church members to assert that it is only excess which the Bible forbids. The study of the Bible teaching on total abstinence should therefore be thorough on our part, not only that we may be able to reach a clear position ourselves, but that we may be able to correct those who are in error.

It must be borne in mind that in the first place the Bible is not a book of laws for us but reveals a life, which if we gain, we shall not be asking just how much the Bible allows us to drink, but our own love for God and man will cause us to shun the intoxicating cup altogether. Total abstinence is the attitude of the Christian, not thru fear of the law, but thru love of the good.

It must also be borne in mind that in Bible times the mild wines used would not compare with the poisonous adulterations which are served up to the drunken crowd today. Nevertheless there is clear teaching on the subject which we may well study.

BIBLE HELP

I. Total abstinence is best in so far as it affects the person who abstains.

- 1 It causes greater strength and beauty of